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PASTORAL LIFE

VOL. VII, No. 5 SEPTEMBER - OCTOBER, 1959

Tips For Convert Makers

JOHN A. O'BRIEN, PH.D.

IN January, 1959, the University of Notre Dame took an epoch-making step in establishing a Bureau of Convert Research—probbably the first of its kind in the world. Its purpose it to conduct studies in the psychology of conversion and in techniques of convert making. It gathers data on the enlistment of the laity in the convert apostolate and provides information to bishops and pastors on the organization and operation of Catholic Census and Information Programs on province, diocesan, and parish levels.

Serving as a clearing house of information on all the significant developments of the convert movement in America and abroad, the bureau has received inquiries from bishops and priests in many lands. It has already provided information on significant developments in the convert movement to all the ordinaries of the United States, Canada, Great Britain, Australia, New Zealand, the Philippines, Nigeria, Ghana, Tanganyika, Union of South Africa, Sierra Leone, South Rhodesia, Uganda, and Kenya.

The bureau welcomes information from priests concerning any method that proves especially helpful in winning converts or reclaiming fallenaways. In this article we shall share with the readers of *Pastoral Life* the answers to questions on topics of widespread interest, with the thought that they may prove helpful to priests in their convert apostolate.

* * *

Is it advisable to use both men and women in recruiting attendance at parish Inquiry Classes?

The vast majority of some thirty dioceses which conducted Crusades for Souls or Operations Doorbell used both men and women with

Father John O'Brien continues his projected series of articles featuring significant developments on the convert apostolate. Reprints of his previous articles are now available from the editorial office of PASTORAL LIFE.

splendid results. The canvassers worked in pairs: two men, two women, or occasionally a man and his wife.

Women take to this work naturally; fluent in speech, courteous and polite, they usually feel more at ease than men in making the inquiries of census takers and in extending the invitation to the Inquiry Class. Faced with the task of winning the hundred million churchless, we can ill afford to dispense with the services of our women, usually our most devoted and zealous parishioners.

* * *

My parish is in a Jewish neighborhood. Where can I find some tips on methods of converting Hebrews?

A convert from Judaism, David Goldstein, gives some splendid pointers in his chapter, "Winning Our Jewish Brethren for Christ," in the volume, *Sharing the Faith,* published by Our Sunday Visitor Press, Huntington, Indiana. *The A.P.I. Bulletin,* published every four months by the Sisters of Notre Dame de Sion, Kansas City 9, Missouri, is devoted to the conversion of Jews and offers many helpful suggestions. In the volume *Where Dwellest Thou?* (Julian Messner and Co., N.Y.) six of the thirteen converts who tell the stories of their conversions are Jews: Karl Stern, Lillian Roth, Maurice Fischer, Jo Mielziner, G. B. Stern, and Herbert Schwartz. Their stories will give you many valuable tips and they will prove helpful if placed in the hands of Hebrew truth-seekers.

* * *

How often should an Inquiry Class meet?

In some parishes the Inquiry Class meets but once a week; in others it meets twice. Some of those following the former procedure point out that it allows the instructees more time to consider the step they are contemplating and more leisure to read and study.

Those who conduct an Inquiry Class twice a week maintain that

Vol. VII, No, 5 **PASTORAL LIFE** **September-October, 1959**

▶ Pastoral Life is owned, edited and published bi-monthly, with ecclesiastical approval, by the Society of St. Paul, 2187 Victory Blvd., Staten Island 14, N. Y., as a pastoral aid for priests. — Telephone: GIbraltar 2-0047. — Entered as second-class matter at the Post Office of Staten Island, March 25, 1953, under the act of March 3, 1879. — Copyrighted, 1953, by the Society of St. Paul in the State of New York. — Member of the CPA.

▶ Subscription Price: $1.50 yearly; 2 years $2.50; 4 years $5.00; Canada & Foreign $2.00.

▶ Advertising: Angela Crawley, 28 E. Jackson Blvd., Chicago, Ill., national representative.

▶ Editorial Correspondence: Manuscripts, remittances, changes of address, etc., must be addressed to: *The Editor, PASTORAL LIFE,* 2187 *Victory Blvd., Staten Island* 14, *N.Y.*

the instruction is more effective when the interval between lectures is less protracted. With the contents of the previous lecture still fresh in their minds, the instructees assimilate the new material more readily. The findings of studies in the psychology of learning corroborate them, and virtually all courses in schools are taught several times a week.

There are other practical considerations which favor meeting twice a week: 1. It is easier to keep the interest alive. 2. Once thoroughly interested, the members like to progress with reasonable speed instead of dragging along at a snail's pace. 3. Theres is less danger of instructees moving either out of town or to a distant part of the city. 4. Three months allow ample time to read and study. 5. Meeting but once a week drags out the course through six months, permitting a priest to conduct but two courses a year: conducting a class twice a week enables a priest to conduct three or even four complete courses.

Because of these advantages the vast majority of dioceses conducting Crusades for Souls specified that Inquiry Classes were to meet twice a week. Surveys show that parishes reporting the largest number of converts per year operate Inquiry Classes twice a week. Few priests who have conducted classes on this basis would ever revert, we think, to the tedious, long-drawn-out once-a-week meeting.

I've heard much in recent years of the Crusade for Souls. Where did this originate?

The first Crusade for Souls was launched by Bishop Charles F. Buddy in the San Diego diocese in the fall of 1951. The story of that pioneer Operation Doorbell is told in the chapter "An All-Out Diocesan Campaign for Souls" in the volume *Bringing Souls to Christ,* Hanover House, Garden City, New York.

* * *

I'm a seminarian and I would like to prepare myself for convert work. What can I do before my ordination?

In some dioceses, such as Raleigh, seminarians spend several weeks in taking a house-to-house religious census in various cities. They compile an up-to-date list of practicing Catholics, dig up a considerable number of inactive ones, and invite non-church-going families to parish Inquiry Forums. This experience stands them in good stead when, as young priests, they are called upon to organize Inquiry Classes and to recruit attendance. It washes away the shyness which priests without that background often experience.

In some seminaries, students band together to read, study, and discuss books dealing with the convert apostolate. Years ago at Kenrick, some of the seminarians formed a Brownson Club for this purpose, studying together the pioneer book on convert work, *The*

White Harvest. As a result many of them were able to enter shortly after ordination upon this work with remarkable effectiveness. One of them averaged fifty converts annually for the first twelve years of his ministry.

* * *

Is there a film that would help me interest my parishioners in calling upon their non-Catholic neighbors to invite them to our Inquiry Class? When I simply announce the class from the pulpit and ask them to bring a friend, the response is very slim. Perhaps a film would help me "sell" the idea to the parishioners.

With the encouragement of Archbishop Ritter, the St. Louis Archdiocesan Council of Catholic Men has sponsored the production of the film with sound, *The Man Who Called.* Professionally produced, this 30-minute film shows how an ordinary parishioner with little or no training can induce several families in his neighborhood to attend an Information Class. In helping various ordinaries in launching Catholic Census Programs we have shown this film to thousands of people and it has held their interest from beginning to end. It is distributed by the Archdiocesan Council of Catholic Men, 4475 Lindell Blvd., St. Louis 8, Missouri.

Another highly recommended film is *The Catholic Church and You.* Professionally produced, this 30-minute film in sound and color has the approbation of the Los Angeles archdiocese, and is designed to introduce the Catholic Church to the non-Catholic and to encourage him to seek further information from a priest. It is distributed by Patrician Productions, 224 North Canon Drive, Beverly Hills, California.

The showing of both these films in parish halls, schools, and even in homes will certainly stimulate attendance at parish Information Classes. They will help to show our laity how they can double or even triple the attendance and thus multiply the fruitfulness of their pastor's convert apostolate. Such films might well be kept operating almost continuously among the parishes of a deanery or of a small diocese.

* * *

Is it advisable to have an Inquiry Class in every parish?

Yes. A survey of the parishes reporting the largest number of converts showed that all were conducting Inquiry Classes, usually several of them a year. The experience of the Chicago archdiocese illustrates this point. Noting the fruitfulness of the Inquiry Class, Cardinal Stritch designated certain parishes in various sections to conduct such classes. Since these parishes were reporting many more converts than those not conducting a class, it was decided to have every parish sponsor such a class.

In a pastoral letter read in every church in the archdiocese, Cardinal Stritch said: "We consider the Inquiry Class in a parish a necessary

part of pastoral activities, and we recommend the Inquiry Class as the best means of bringing a knowledge of the truth of the Gospel of Christ to many who are not of the household of the Faith. This work, of course, doesn't mean merely that we set up the class and make an announcement from our pulpits that it will be held on certain evenings of the week. There is the other work of going out and contacting non-Catholics, inviting them to attend these classes."

Stressing the value of lay assistance, His Eminence continued: "There are good men and women who are willing to help the pastor in making these contacts. They realize that this is an apostolic work and will bring a great blessing upon them and their families . . . Without this sort of work the Inquiry Class will not be the success which it ought to be in a parish . . . I therefore ask all the pastors of the archdiocese to have Inquiry Classes in their parishes, and I ask them to do this work with apostolic vigor."

Cardinal Stritch was quick to perceive that the Catholic Census and Information Program brought into operation the two factors so basic in all convert work: the establishment of an Inquiry Class in every parish and the wholesale enlistment of the laity as recruiters for such classes. One of the last letters he wrote before his final departure for Rome was to inform us that he would bring the Census Program to the attention of all the bishops of the province with a view to having such a program launched on a province-wide scale.

* * *

What are some books which describe effective techniques of winning converts and reclaiming fallenaways?

About fifty of the leading convert makers set forth their methods and discuss every phase of this apostolate in the following books: *Sharing the Faith, Winning Converts* (University of Notre Dame Press, Notre Dame, Indiana), *Bringing Souls to Christ,* and *You Too Can Win Souls* (Macmillan Company, 60 Fifth Avenue, New York 11). These four books, along with the monthly *Techniques for Convert-Makers,* will aid every priest in his convert apostolate. This is the task to which Christ summoned His first disciples, Peter and Andrew, when He said, "Come ye after me, and I will make you fishers of men." [1] It is the task to which He is calling all His priests today.

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[1] Mt. 4:19

NOTICE

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The Priest's Power

EDWARD F. GARESCHE, S.J.

THE priesthood brings unique jurisdiction and power. To be able to bind and to loose, to forgive or refuse in the sacrament of penance is itself an amazing prerogative which no other man possesses but the priest. He is the one recourse of the faithful to secure sacramental forgiveness of grievous sin. He sits in judgment in the name of Christ Himself, imposes penances, directs restitution or amendment, with the power of God.

Besides this the priest is the ordinary minister of baptism. It is he who, under usual circumstances, opens the door of the Church to infants and to grown-up folk. Hence all Catholic life ordinarily begins with the words of the priest "I baptize thee." Before he speaks these words while pouring the water, the baby is a fallen child of Adam entirely bereft of sanctifying grace and totally unable by his own power or any other power except that of Christ, to regain the sonship of God. A moment after the sacrament of baptism is administered that newly created soul is beautiful with the wedding garment which makes it worthy of entrance into everlasting glory.

Just as the priest ushers souls into the Church so also he gives them their final food and strength in the viaticum and extreme unction. The last anointing is full of power to forgive sins, to strengthen the soul in the last agony. None but the priest can administer this sacrament.

It is he alone who can offer up the unbloody sacrifice of Calvary in the Mass and give to the people that supreme and unique sacrament which is the living Christ Himself, God and Man and has an inconceivable efficacy to sanctify and purify souls. The priest is the witness of the contract of matrimony which Christ has raised to the Catholic sacrament. It is true that the contracting parties administer this sacrament one to the other when they consent to the contract of marriage, but this is usually done in the presence of the priest. Hence he assists

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Father Garesché, a veteran writer and lecturer is now directing the Sons and Daughters of Mary, Health of the Sick, two religious communities which he founded in 1952.

as the beginning of the Christian families, the founding of the Catholic homes.

The perfection of the priesthood is in the bishops and they have the unique power of perpetuating their own office. They can ordain priests and consecrate other bishops. Thus it is the bishops who begin each priestly career and provide to the Church in all ages its consecrated pastors.

Priests with special leave and bishops ordinarily confer the sacrament of confirmation by which the Christian soldier is strengthened and helped in the valiant fight against self and evil.

What man, or what group of men, can in any way be compared for power and jurisdiction with these ambassadors of Christ, these other Christs, who perpetuate age after age in the Catholic Church the tremendous ministry of Christ Himself? They are well called "other Christs" because they are Christ's agents, His representatives. The seven sacraments are moral actions of Christ. Their sacramental power comes from the fact that Christ Himself baptizes, confirms, offers up the Mass, gives Communion, witnesses Catholic marriages and so on, but in the person of His priests. The special grace of the sacrament, that grace which is a free gift from God over and above the merits of the one who receives the sacrament, derives from the fact that the sacrament is a moral act of Christ and when the Eternal Father beholds His Divine Son baptizing, feeding, anointing, consecrating in the person of the priest, who is His agent, God the Father pours down on the soul of the receiver the sacrament, uncovenanted gifts of sanctifying grace over and above the merit of the receiver.

All these things give to the priest a unique influence over the souls of men. He can open to them the doors of Heaven, and help them, through the administration of the sacraments, to obtain greater and greater treasures of holiness, a higher and higher place in the celestial kingdom. There are only two exceptions. One, though unusual, where someone else than the priest may baptize in case of necessity, the other arises from the nature of the case because matrimony is a contract and the sacrament of matrimony is administered one to another by those who make the contract.

It is good for us priests often to recall these incalculable and inestimable powers which were conferred on us by the laying on of the hands of the bishop, and for some of which we receive jurisdiction from the rulers of the Church. For anyone who even faintly realizes the dignity of the priesthood, the sweetness of such holy powers, such an ability to give supernatural life and to glorify the nature of other men, must surely be confirmed in his vocation and desire to be a priest after the Mind of Christ.

It is also well to ponder upon

these things because they move us to a greater gratitude to God for such opportunities and powers and also to a greater tenderness towards the souls of men, to whom we are sent to help and to save. The old saying, "Noblesse oblige" which one san translate, "Nobility brings obligations" must make us all the more considerate towards the faithful, the more careful to help and edify them in all things, because they are so much in our power, because it is so needful for them to have recourse to us, for their salvation, and for their greater holiness.

It is the faith of the Catholic people which binds them to the priest, makes them eager for his help and his ministrations. In the eyes of the unbelievers priests are an interesting lot, they are often good fellows and democratic in their way, they are interesting conversationalists, and, all in all, an addition to society. Some indeed, hate them violently, but these are the men of ill-will or the ignorant. The general run of non-Catholics in our country at least, have rather a kindly feeling toward the priests and consider them as a fine body of men.

But the attitude of the Catholic whose life is inspired by faith is very differnet. To him the priest is the representative of the Church, the agent of Christ, the man who in his own person bears Christ's authority and power to heal and save souls. Hence, priests have a power and influence over good Catholic people beyond their already great and extensive authority. The more fervent the Catholic, the more realizing his faith, the more he desires to please God, the more he is inclined to respect and defer to the priest.

On the other hand the priest himself knows that beneath the vestment of the priesthood, is a man not very different in talents and capabilities than other men, but ennobled by the sacramental character. Hence he ought to be full of humility, gentleness and considerateness towards the people, for all he is and has as a priest he owes to the generosity of God. St. Paul reminds us that no man can take this office of himself, but only those whom God has chosen for it.

The priests of the Catholic Church form today the most influential and powerful body of men from the spiritual viewpoint to be found in the world. But if tomorrow they ceased to be priests, went forth again into the general body of the faithful and no longer possessed their special powers and jurisdiction, who can say that they would remain leaders of the people or in many cases achieve any considerable recognition? As priests, they are lifted above the rest, marked men, possessed of almost endless powers. Stripped of the priesthood they would be ordinary individuals for the most part, and not very distinguished from the people around them. These considerations lay up-

on priests a special obligation of kindness, gentleness and thoughtfulness towards the good Catholic people. Christ is their model, who never broke the bruised reed nor quenched the smoking flax. We read in the holy Gospels startling examples of His divine power of denunciation. But the rebukes which He addressed with such courage and strength to the Scribes and Pharisees, the sanctimonious hypocrites, were never turned against the simple weakling or the penitent sinner. When His disciples, filled with the importance of their mission, asked whether He wished them to call down fire from heaven to consume his enemies, He told them that they knew not of what spirit they were.

Nothing is more striking in Holy Writ than the gentleness, the meekness and loving forgiveness which Christ exercised even to the most deeply sinner, when repentance was sincere.

A Christlike gentleness and considerateness should characterize the attitude of the priest towards the faithful Catholic people at all times but especially in the confessional. The ministry of the confessional is a divine one if it is rightly exercised. To sit for hours listening to the whispering voices, impersonal and unknown, helping the slow to make their confession complete, arousing to proper sorrow and the purpose of amendment, answering the questions, solving doubts, quieting scruples, is wearisome and trying to the nerves. But it is here that the priest can show his sense of his great responsibility, his conviction that he is another Christ and should be Christlike in his patience, forebearance and gentleness as well as in the power by which he says, "I forgive your sins."

All those who approach the priest should find him Christlike. Christ loved the little ones and He also loved the sinner who was repentant. He had affection for the innocent and tenderness for the guilty. He was all things to all men. To the simple He explained His heavenly doctrine in tales and parables which helped them to understand. He took the matter for His discourses from the most familiar and homely things, the lilies of the field, the birds of the air, the planters who went forth to sow. Sights which were so familiar to His hearers that no explanation or comment were necessary to them were lifted to the dignity of the parables and made to convey His heavenly teaching. To the learned, Christ was learned beyond their conception. With a word He could confound the wisdom of the Scribes and Pharisees, men deeply versed in the Scriptures. Again and again they came to question Him, to entangle Him in speech, and a few words from His all-wisdom reduced them to speechless confusion. After a while these learned men of Israel were afraid to question Him, they had so often been put to shame by His answers. But the simple and the

poor thronged about Him, finding His loving instructions within the grasp of their simple minds. So also the priest must know how to speak to all men, convincingly, persuadingly, truly.

To be possessed of such enormous power of the priesthood may be a temptation to go beyond the limits of that power, which is strictly confined to edification and healing, to the help of others. For a priest to seek to domineer and impose his will in things outside his office is a temptation vigorously to be resisted on all occasions. We know from history what troubles afflicted the Church when her rulers had also civil powers and when the bishops were lords of the land and the Pope was a temporal king. But even now, when those days are over, there is still danger for the priest who wishes to go beyond the powers given him by God and rule beyond his jurisdiction. A word to the wise is sufficient.

Who doesn't know how influential and beloved are those priests who are other Christs in the full sense of the word, both in power of their teaching, the strength of their spiritual rule and the gentleness and tenderness of their charity. Now as always the Church depends on her priests. The pious faithful constantly experience their influence. The old saying is that a saintly priest will have a good parish, a good priest will have a fair parish, a fair priest a poor parish. The priest must be at least one level above his people and must stay there. The piety, the regularity, the virtue of the Catholic people is largely the result of the instruction, teaching and the encouragement of the priest. On the other hand their defects, wants, shortcomings, —for these also the priest must often take responsibility. Not always or completely because the holiest priest has to deal with human nature, which often resists grace. But generally speaking if priests are saintly and in all ways keep to the level of Christlike faith and hope and love and accomplishment the people will walk with them in the high levels of goodness.

Hence to pray for priests, to work for priests, to write and speak for priests these are among the greatest services which we can give to the Church. St. Theresa of Avila used to tell her sisters, "Do not spend your time praying for your own intentions. God knows everything you want better than you can tell Him. But direct your prayers to obtain graces for priests. Then you will be helping the whole Church and Almighty God will be so pleased that He will give you the desires of your own heart without your asking Him!"

"The Church elevates a minister of God not to personal privilege but to religious and social responsibility, lifting him, not that he may rise among men, but that he may bend to serve them."

—Francis Cardinal Spellman.

Examination of Conscience in the Social Order

(For Priests and Religious)

RICHARD M. MCKEON, S.J.

IN presenting to priests and religious this examination of conscience in the social order, there is only one motive in mind—the salvation of souls. For the social apostolate is the great apostolate of the Church today. Certainly priests should be in the front rank of social reform. First, by reason of the serious social evils in the world hindering the salvation of souls. Secondly, from loyal obedience to the voice of the Holy See which is the voice of Jesus Christ.

For many years the popes have been imploring priests and religious to take an active part in the social program of the Church. To those who have responded and carried on despite tremendous difficulties goes the highest praise. To the many who neglected this field of apostolic action it is our hope that this examination will re-awaken the anxious zeal which stirred the soul of every priest on his ordination day.

There should be no hesitancy about the right and the duty of the priest to enter into the arena of economic and social affairs. In November, 1954, the late Pope Pius XII stated: "Common sense, and truth as well, are contradicted by whoever asserts that these and like problems are outside the field of morals, and hence are, or can be, beyond the influence of that authority established by God to see to a just social order and to direct the consciences and actions of men along the path to their true and final destiny."

Perhaps the best suggestion before using this examination as a regular reminder would be to meditate on the General Judgment as set forth in the 25th chapter of St.

Father McKeon is the director of the Le Moyne College Institute of Industrial Relations, Syracuse, N.Y. He is well known as a writer and lecturer on social and economic topics. He has made study tours of Europe, Canada and Latin America. As moderator of the LeMoyne Industrial Relations Council, he has united representatives from labor, management and government to seek a solution to their problems through cooperative effort.

Matthew's Gospel. Christ the Judge is rewarding the good because of their works of love and social justice. The punishment is the eternal fire of hell and the loss of God forever. "Amen I say to you, as long as you did it not to one of these least brethren, neither did you do it to me."

Human suffering and misery were rampant during the years of the great Depression. At that time Pius XI uttered these words which the priests should take to heart: "If we view these evils with Christian eyes, as we should, what are they in comparison with the ruin of souls? Nevertheless it is not rash to say that the present conditions of social and economic life are such as to create for vast multitudes of souls very serious obstacles in the pursuit of the one thing necessary, their eternal salvation."

In support of this argument here is a recent quotation from an educational authority in Rome: "As long as Christ suffers injustice and is treated harshly in even the least of His brethren, as long as there is hatred between men individually and as members of conflicting social classes, it will be treason for us priests and religious, or for any Christian at all, to rest from labor. Even if Communism or some other form of materialism were not plotting against the Church and actually persecuting her, the obligation would still rest on us to come to the assistance of all our brothers in Christ, by striving for a more equitable distribution of both material possessions and goods of a higher order."

A SUGGESTION

What better way to start a Seminarian or a newly ordained Priest on the path of priestly teaching and reading than a subscription to PASTORAL LIFE?

Moreover priests must not forget that Catholicism is a culture, an atmosphere, and a habit of looking at all things in life from the Catholic viewpoint all the days of the year. From their special training and the nature of their vocation they should be always conscious of the constructive influence which they are expected to wield. As Martin C. D'Arcy, S.J. recently said: "If only the Christian religion could bring out from its stores what is new as well as what is old, and adapt its treasures to our modern predicaments, there would be hope of a new and vigorous culture."

As in the past, so today the priest must be mindful that there is a constant conflict in values. There is not only the insidious doctrine of Communism to combat. The curse of secularism seeking to take God out of both private and public life is even more dangerous in America. Living in such deceptive surroundings even priests may often succumb to its influence. Every sincere priest will confess how easy it is to fall in this respect.

Accordingly it is the aim of this examination to remind priests of the principles and ideals of the

Christian social order which should guide their lives. It does not seek to cover all fields of action but to present those questions which should arouse the conscience of the priest and religious to the challenge of the many problems which are evident in every community. Although the questions are intended primarily for parish priests, most of them will apply equally to priests and religious (including women) who are directing educational and other institutions, teachers, directors of retreats and missions.

Most of the questions are based mainly on the social doctrine of the Church. Others spring from progressive policy in current social and economic action. Stress is laid not only on evils to be corrected but more so on positive principles which would insure a just social order. In this respect there are questions on profit sharing, purchase of industrial stock, credit unions, and a clearer knowledge of the private enterprise system.

Finally, let priests take to heart the words of Pius X: "What is most necessary at the present time is to have in each parish a group of laymen at the same time virtuous, well-instructed, determined and truly apostolic." And likewise Pius XI said: "Therefore, it is of the utmost importance to foster in all classes of society an intensive program of social education adapted to the varying degrees of intellectual culture."

Not an ascetic but a great pioneer American, James Wilson, once wrote: "Our conscience in particular is the voice of God within us; it teaches, it commands, it punishes, it rewards. The testimony of a good conscience is the purest and noblest of human enjoyments." It is our hope and prayer that this testimony will be enjoyed by all priests who devote themselves as their circumstances allow to promoting the doctrine and good works of the Christian social order.

EXAMINATION OF CONSCIENCE

Social Order Education and Attitudes

Do I always recognize that I, as a Catholic priest, am a marked man? Do I appreciate my vocation as the greatest gift in life?

Am I truly grateful to God for all His blessings? Do I show this by striving to obey the commands and desires of the Pope in the social apostolate?

Can I prove that the Church has the right to speak on problems of the social order?

Do I clearly understand the fundamental principles of Christian social doctrine?

Have I read and studied the following documents? "On the Condition of the Working Classes" by Pope Leo XIII; "On Reconstructing the Social Order" and "Atheistic Communism" by Pope Pius XI; many addresses of the late Pope Pius XII. Also the American bishops' statements: "Program of Social Reconstruction," 1919, and

"The Church and the Social Order," 1940.

Am I acquainted with the principle of subsidiarity and the concept of industrial councils?

Do I posses a library of selected books on the social order?

Have I attended seminars to improve my knowledge of current social problems? Or adult education courses?

Do I subscribe to and read carefully Catholic magazines emphasizing social doctrine?

Am I familiar with basic federal and state laws concerning industrial relations?

Am I convinced that religion, not the state, will reform modern society?

Do I accept the grave responsibility of bringing Christian social principles into the lives of my people to offset the materialism of their working day atmosphere?

Do I realize that many sincere people are looking for "a spirituality of work showing how to make of work a help for spiritual life and progress"?

Am I aware that social principles must activate the Mystical Body?

Do I constantly teach that the moral law applies to human actions in industry and commerce?

Have I explained social rights and duties as well as individual rights and duties in my sermons?

Have I exposed the dangers of Socialism and Communism?

Do I strive to see Christ in the poor and unfortunate or do I cater to those of wealth and position? Am I truly sympathetic towards the problems of the poor?

Do I realize that a priest crusader for social justice must steel himself against failure, discouragement, and even suspicion and hindrance from those who should be aiding the cause?

Do I strive to cultivate prudence and discretion in my social order activities?

Do the works of social justice receive a remembrance in my Mass and prayer?

Have I urged that each diocese and religious order should train competent scholars to lead and coordinate activities in the major social fields?

PARISH ACTIVITIES

Have I made my parish a true center of religious life? Or is Bingo more important than Credo?

Do I insist on proper performance of the liturgy?

In my parish school is social doctrine taught wherever possible?

Have I promoted adult education in the social order?

Does my parish have an attractive display of pamphlets on current social problems?

Do I recommend subscribing to Catholic magazines dealing with social questions?

Is the social order a constant theme in my contacts with people?

Do I have a Social Action Sunday with sermons and a public conference on some important topic?

Am I alert to new social changes in urban parish life—slum clearance, redevelopment, housing? In suburban life—a new middle class, better educated, tendency to conformism?

Do I take a regular census of my parish with the aid of trained workers?

Have I encouraged high ideals in family life?

Do I prudently warn adults of the current errors concerning marriage and parenthood?

Have I urged more parental control over television, the use of cars, places of entertainment, and companionship for young boys and girls?

Do I check on literature sold on the newsstands? Do I recommend good literature to the sellers?

Have I established the Christian Family Movement in my parish?

Does my parish conduct Cana conferences?

Do I ask people to meet in uncomfortable, unattractive quarters? Or have I a real living room to accomodate groups for discussions?

Is the retreat movement fostered in my parish?

Is there an adequate housing situation?

Does my parish set the example of an efficiently run organization?

As an employer, do I pay just wages?

Do the engrossing trivia of parish routine curtail my time for study and social action?

LAY APOSTLES

Do I encourage Catholic Action and the development of lay apostles?

Or am I imitating the outmoded paternalism of priests who had to deal with uneducated immigrants?

Do I realize that better educated people are not interested in card parties and mediocre amusement? That these people should make the best lay apostles?

Do I face the fact the layman must carry the social message of the Church into quarters where the priest cannot go?

Does my parish have a good study club and other movements to foster lay apostles?

Have I explained the idea of a vocation to the full-time lay apostolate and the organizations in the field?

LABOR AND MANAGEMENT

Do I know that the main purpose of industrial relations is to reveal the splendor of humanity and to act in keeping with its rights and sanctities?

Do I recognize that labor and management are interdependent units of the same organic whole?

Do I frequently remind both worker and management what the Church has done for the social and economic order?

Do I remind my people that Christ the Carpenter bestowed dignity on all work? That the Church

has proclaimed St. Joseph as patron of workers?

Do I constantly stress in sermons and conversation how the Church seeks to advance cooperation between labor and management?

Do I have a Labor Day Mass in my parish with both labor and management participating?

Do I preach on the right of workers to organize and bargain collectively; the rights and duties of both workers and employers; the theme of cooperation; moral principles in industry?

Do I know that collective bargaining breaks down when labor and management or both refuse to live up to their respective moral obligations?

Have I lent my voice to promote joint conferences between labor and management on the company, industry and national levels to discuss not only better industrial relations but the common good of their respective industry?

Do I explain how those who own and manage industry have an excellent opportunity to fulfill the great commandment of love of neighbor and thus advance their spiritual welfare?

Do I compromise my priestly status by accepting gifts from companies with a record of poor industrial relations?

Have I ever spoken before a union or management meeting? If not, why not?

Am I alert to the fact that the white collar worker is now more numerous than the blue collar worker and to the change in attitudes involved?

Am I aware that a great deal of news in the public press touching industrial relations is slanted?

Am I taken in by the propaganda of pressure groups?

Do I warn workers about the necessity of promoting public confidence in labor unions? Of keeping unions free from racketeers and subversive elements?

Do I constantly urge the duty of union men to attend meetings and check on democratic practices?

Have I given proper recognition to good union leaders in parish activities?

Have I protested against the unfair discrimination shown to older applicants for employment?

Do I know the conditions necessary for a just strike?

ECONOMIC POLICY

Am I aware that materialistic capitalism as well as materialistic communism has been condemned by the Church?

Have I studied the concept of the common good?

Do I understand the basic principles and operation of the private enterprise system?

Could I explain the Christian doctrine on superfluous wealth?

Do I know the forces responsible for improvement in modern economic life? The impact of automation?

Have I encouraged the formation of cooperative enterprises?

Am I well informed on profit sharing in industry?

Do I understand that stock ownership is an extension of the principle of private property?

Have I recommended to my people of adequate means a study of stocks, not merely as an investment but as an aid to the growth of the economy?

Have I promoted knowledge of credit unions? Is there one in my parish?

Have I studied and advocated family allowances?

Have I lent support to movements to secure new industry for the community?

Can I distinguish between commutative and distributive justice?

Do I understand the concept of the guaranteed annual wage and supplemental unemployment compensation?

Have I ever studied the causes of recessions and depressions?

VARIA

Is my citizenship, my patriotism, esteemed in the community?

Do I urge my people to be active in politics? To register and to vote for the best candidates?

Am I active in community affairs? Red Cross, hospital, community chest drives and so on?

Do I recognize the violation of God's law in current social evils?

Do I prudently cooperate with good citizens in fighting graft, immoral literature and movies, juvenile delinquency?

Am I fully aware of the evil of alcoholism? Do I appreciate the excellent work of Alcoholics Anonymous?

Am I guilty of intolerance concerning race, color, or creed?

Am I active in interracial relations? Do I see Christ still crucified in the Negro, Puerto Rican, and other minority groups?

Have I supported proper housing for Negroes? Would they be welcome in my parish?

If I live in a rural community, do I strive to apply the principles of the Christian social order to the problems of the land?

Do I belong to and cooperate with the National Catholic Rural Life Conference?

NOTA BENE

To all priests who are sincerely concerned about bringing their social order thinking up-to-date and finding the proper answers to most of the questions proposed, there is highly recommended the excellent book of Father John F. Cronin, S.S., *Social Principles and Economic Life,* Bruce, 1959.

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"The real enemy stalking the land today is religious ignorance."
—REV. BERTRAND GULNERRICH

The Challenge to Christendom

FRANCIS X. MURPHY, C.SS.R.

POPE John XXIII's announcement of a forthcoming General Council of the Catholic Church has taken the world by surprise. For many Christians it comes as a consummation devoutly prayed for. For some, aware of the difficulties and disagreements separating Christians, it looms as a futile enterprise, doomed from the start. There are even those who have already termed it an arrogant challenge on the part of Roman Catholicism—the type of intransigent bluffing used to camouflage the Vatican's unbending stand on matters of faith and morals. But to one and all, the possibility that a vast body of Catholic bishops and theologians will be assembled in Rome, within two years of the new Pope's election, to discuss the toughest problem facing Christianity, is a sure sign that other-worldly considerations played some part in the selection of Angelo Joseph Roncalli as Pope John XXIII.

What the new pontiff has in mind is evidently a far-reaching analysis of the application of Christian teaching to the Space-Age. For John XXIII, there is no question as to the truth and utility of Catholic doctrine and practice in dealing with man's present plight. But there is the scandal of a Christianity divided three ways—Catholic, Orthodox, and Protestant—attempting to convince Moslem or Brahmin, Buddhist or pagan of the superior truth of Christ's teaching. Weighing on the new pope's conscience is the necessity incumbent on Christians generally of opposing the atheism and the new pagan nationalisms that menace the Christian creed and way of life.

It is obvious that the new Holy Father is no dreamer. He is an astute as well as benevolent man of affairs. It is evident that he has considered the obstacles and the dangers inherent in a positive attempt to bring the leaders of the various Christian churches together. Yet he has now decided to cast aside the cautious considerations that kept his predecessor from such a step. This is not because he lacks the political acumen or intellectual competence of a Pius XII, although his talent and bent of mind are admittedly on a less severely philosophic or legalistic level. But he

feels that the magnificent achievement of his predecessor in bringing the Catholic Church abreast of the main currents of contemporary thought and accomplishment should be capitalized upon, and that at once. There is also the fact that at his age, with his rounded experience as a diplomat and pastor in the field, Pope John is convinced that the vast majority of Christians are ripe for such an enterprise.

It has already been pointed out that the Pope's proposal is strictly one-sided: Many Orthodox and Protestant leaders such as the Most Rev. Orthodox Archbishop, the Patriarch Theodorus VI of Antioch, the French Reformed Pastor Henry Benazet, and Dr. E. Dahlberg, of the National Council of Churches of Christ, feel that this is typical of Rome's way of doing things. An Ecumenical Council called by the Catholic Church will be run by the Holy See. Under present rulings, Orthodox bishops and theologians, unless they are willing to accept Vatican domination, will be invited merely as official observers without a vote or say-so in the deliberations. Other Christians may receive the courtesy of some consideration. But the agenda of the Council, the participating disputants, and the delegates authorized to vote will all be of the party of Rome—Catholic bishops and heads of religious Orders, each bound by a vow of obedience and of loyalty to the Holy See.

What is even more significant in the eyes of the critics, Roman Catholic doctrine places the Pope above the deliberations of a Council. He does not have to accept its recommendations. He can annul its decisions. Hence in the over-all picture, there is no likelihood that Rome will unbend. There is little chance that it will meet the challenge of the separated churches anywhere near their terms. It could even happen that the Council might so high-light the differences between Christians as to do irreparable damage to the cause of reunion.

There is little doubt that the Roman Pontiff is aware of such reaction. Nor is he in the least intent upon even appearing to compromise on essential points of Catholic doctrine. For the Catholic Church considers itself the one, true depository of divinely revealed truth. By its very nature, it can recognize no other. Yet in dealing with the Orthodox churches, there is room for arrangement. The Roman Church recognizes the validity of the ordination of Orthodox bishops and priests. It admits the spiritual value of Orthodox sacraments and liturgical actions. It feels that the members of these Churches are dissident, in that they do not accept such developments within the Roman doctrinal sphere as the definition of papal infallibility—nor will they grant papal claims to a primacy of jurisdiction over the whole Church.

Despite such difficulties, Ortho-

dox bishops could be seated at the new Ecumenical Council and granted a voice in the deliberations. This would be in keeping with precedents set at the Council of Lyons in 1274 and at Ferrara-Florence in 1438-40. Pope John's remarks regarding the revision of canon law at the same time as the announcement of the new Council may be an indication of the direction in which papal exploration is looking with a view to making place for the representatives of the Orthodox churches.

Actually, Catholic theologians over the course of the last thirty years have been investigating various facets of the dogmatic problems involved in the reunion movement. As early as 1918, inaugurating the Oriental Institute in Rome for the study of the Churches in the East, Pope Benedict XV opened its portals to Orthodox as well as Catholic clerics. Similar organizations in many European cities including the Russian center at Fordham University in New York have fostered a frequent exchange of ideas in the course of the last decades that give hope of mutual understanding if not of agreement on most of the important doctrinal and legal issues between these two bodies.

I.

The original split in Christendom goes back to the fourth century with the shift of the capitol of the Later Roman Empire from Rome to Constantinople. With its growing importance in the Imperial center of the Eastern half of the Empire, Constantinople's patriarchate sought jurisdictional control over the churches of the Orient. Though recognized as second in authority after Rome by both the Council of Constantinople (in 381) and that of Chalcedon (451), its very position as a patriarchate was challenged by the Roman pontiffs. It was denied by most of the greater Eastern bishoprics. For the See of Constantinople had not been founded by an Apostle as were Antioch, Alexandria, and Jerusalem. Nevertheless down through the centuries, despite frequent and stormy disagreements between Rome and Constantinople, no formal split occurred until the brief schism under the Constantinopolitan patriarch Photius in the ninth century. It was only in 1054 that a series of misunderstandings on both sides brought about a formal rift when the Byzantine patriarch Cerularius excommunicated the Pope and the Western Church, only in turn to be himself excommunicated by the papal legate, Cardinal Humbert of Silva Candida.

Two formal efforts at union—the Council of Lyons in 1274, and that of Ferrara-Florence in 1438-40—almost succeeded in healing the breach. But the fall of Constantinople to the Turks in 1453—attributed by the Greeks to the callous indifference of the "Franks" or western princes—destroyed the uni-

fication achieved earlier in that century. The enmity felt by the people of Byzantium for the westerners as represented by the Crusaders caused many a fanatic to cry: "Better the turban of the Turk than the tiara of the Pope!" The subsequent rise of Moscow as the "third Rome" further worsened matters. It brought about a consciousness of dissension within the Orthodox bodies as well as an intensification of the aversion for Rome and the Western Church.

II.

It is the apparent wish of the present Pontiff that in the effort at reunion, little if any stress be placed upon the dissensions of the past. Rather he is intent upon moving toward mutual understanding and eventual agreement. He upholds the sacrosanct character of dogmatic positions in both the Orthodox and the Catholic churches. Yet he feels that his personal knowledge of a large group of Oriental ecclesiastics fostered by the twenty years he spent in Bulgaria, Turkey, and Greece as apostolic delegate, should serve as a sort of wedge to crack the approach to such tough issues as the Roman primacy.

Actually it is possible to go back in history to a point where the Roman Church and the now dissident Orientals were in basic agreement. The Orthodox bodies claim as fundamental to their belief the first Seven General Councils—from Nicaea I in 325 to Nicaea II in 787. What is obvious to anyone familiar with that portion of Church history is the fact that though convoked by the Emperor and held in the East, these Councils achieved their authoritative stand and universal recognition only because their proceedings were eventually accepted by the Bishop of Rome. This is a definite point for agreement. So is its corollary that the primacy of the Bishop of Rome was not effectively challenged until after 1054. Until well into the ninth century, as a matter of fact, Rome was used by various of the Eastern bishops as a court of appeal and support, mainly in opposing governmental domination. The Byzantine monastic party in particular always looked to the See of Rome as its chief support against the interference in religious matters practiced by the iconoclast emperors.

What is more, in recent centuries, the Orthodox churches have felt themselves at a considerable disadvantage. They have not been able to convoke a General Council. For they have no acknowledged authority whose final approval would make such a gathering a truly ecumenical body. But it is on this very score—the lack of an authoritative head to accept or reject medieval or modern developments in Catholic doctrine—that contemporary Catholic theologians feel the Orthodox churches are not in formal schism from Rome. As a consequence, in the act of reunification

with the Roman Church, they contend that no abjuration of heresy or admission of defection should be required of the Eastern church bodies. A simple profession of the articles of the Creed with an acknowledgement of the jurisdiction of the Pope would suffice.

Such a profession of faith would, however, have to include present Catholic teaching in regard to, for example, the particular judgment immediately after death, the procession of the Holy Ghost from both the Father and the Son in the Trinity, the infallibility of the Pope, and the doctrine of Mary's Immaculate Conception and her Assumption. It is of course papal infallibility that looms largest here. Yet in recent times several dissident bodies have made their peace with Rome, only to find that the authority and the security of Rome's backing have proved a positive prop to their religious position. It was not at all an abject act of submission on their part.

III.

Between Catholic and Protestant bodies there is not a similar relationship. Yet on the European continent, particularly in Germany and France, numerous gatherings are actually exploring the possibility of a meeting of minds on religious beliefs.

On the Protestant side, the reaction to Pope John's announcement has been even more diversified. Rome has never participated in any of the ecumenical meetings that led to the formation of the World Council of Churches, though in recent years, Vatican observers have appeared at Stockholm and Evanston. This intransigent stand on the part of Catholic Christianity has been greatly resented by many Protestants—though more radically inclined leaders of the unification movements have tried to understand the Roman position. At its recent meeting in Geneva, the World Council expressed its inability to comment further until some definite proposals are made by the Vatican. It is here, of course, that the crux of the whole question lies.

It is hard to see how the Holy See of Rome can make any real concessions along doctrinal lines. Actually, there are two fundamentally diverse approaches to religious belief involved in the Catholic and Protestant concepts. Catholics hold that direct divine revelation contained in the Old and the New Testaments ceased with the death of the last Apostle. They maintain that to an infallible Church was given the task of interpreting that revelation as it gradually unfolded down through the ages. One of the principal tools used in that interpretation is tradition—the unwritten word of God, divinely revealed, but contained, you might say, seminally in the mind of the Church and brought into focus by the *magisterium* or official teaching power of the Church. Thus in 1950, the Catholic Church in defining the

doctrine that Mary the Mother of God had been assumed into heaven, maintained that the belief was contained implicitly in the Scriptures; and that although there is no positive trace of it in the writings of the Church Fathers until the fourth century, it was still part of the tradition handed down from the beginning.

To this approach to theology, the various bodies of Protestantism from Episcopalians to Anabaptists and Nazarenes present diametrically opposed theories. They base their faith on Scripture alone. Though they will admit the existence of tradition in the Church, it is a wholly different concept from that of Catholics. Protestants maintain that Rome has created an artificial mechanism in its idea of tradition in order to justify the functioning of a dictatorially infallible papacy. The Protestant body claims its approach is more in keeping with reality since Protestantism conceives of tradition as the normal body of ideas and practices built up by a specific group in the course of the years. In this its idea is the "traditional" one recognizable in history or sociology or literature. Catholics object, however, that the Protestant approach thus leaves out of the picture the influence of divine revelation and of the Holy Ghost, reducing the Church to a mere man-made and man-controlled institution.

From this fundamental disagreement, there spread out in ever-widening directions, divergencies that vary from the concept of a visible Church in the so-called 'Branch' theory of Anglican and other dogma-accepting bodies to a complete lack of organization and doctrinal definition among Bible-thumping fundamentalists.

Similar differences reveal themselves on the moral or ethical side. Most Protestant bodies recognize divorce with a right to remarry. Few hold with the Catholic Church in its strict oposition to artificial birth-control. Many of the closer knit Protestant bodies today under pressure of sociological and psychological movements give great play to an ethic whose final responsibility-quotient arises from the situation, more than—as the Catholic Church maintains—from the personal obligation of the individual in respect to objective, divinely revealed laws and commandments.

On the question of morals, most modern Orthodox theologians would be inclined to side with the

MANUSCRIPTS WELCOMED

Without deviating from the announced purpose and policy of commissioning manuscripts on appropriately chosen subjects from qualified clerical writers, we wish to remind you, one and all, that we wholeheartedly greet original contributions for publication in these pages. Payment on acceptance.

Protestants. On the fundamental questions of doctrine and belief however, they are in the Catholic camp. Orthodox theologians generally feel that the Catholic Church has made the problem of reunion needlessly complicated by the definition of papal infallibility in 1870. They complain that the attitude of most Catholic doctrinaires has practically forced them to take refuge among the Protestants, uncomfortable though they feel in such surroundings.

IV.

It is on a background of such proportions that the announcement of a forthcoming Council of the Church must be viewed. It is characteristic of the new Holy Father that he does not feel that for all their complexity these difficulties are insurmountable. However there is little hope that such a council will achieve an immediate reunion all around. Rather the mind of the Holy See seems to have been expressed in an editorial from the pen of Count dalla Torre in a recent issue of the *Osservatore Romano*, wherein the distinguished editor made it clear that the Council is not to be thought of in a political perspective. It is not Communism nor any of the other political problems of the age that have inspired the present move. Rather it is a concern caused by the neo-paganism of the modern world that has forced honest Christians to look into the reassertion of Christian unity. What must be sought for primarily is a renewal of the love of God in the hearts of men. This can hardly be accomplished by a Christendom divided into many hostile camps.

Citing the fact that the Catholic Church has been the guardian of the *Credo* which was common to all of Christianity for over a thousand years, and is still the basic profession of faith for a true Christian, the Count insisted that the Church is thus the ancestral mansion of the great family of Christians. It preserves the most authentic souvenirs of its beliefs and practices. The first among these precious possessions is unity. In this the Catholic Church has had no equal in the world, not only for those who believe in Christ, but even for those who only believe in God.

Discussing the hope of a mutual move toward reconciliation and unity, the distinguished editor of the Vatican paper admitted that there must be a *Confiteor* on the Catholic side. He denied forthrightly any "fault in the Catholic Church" as such. But he did not hesitate to outline faults on the part of Catholics who are members of the Church. Among these he mentions the failure to have manifested true Christ-like charity to their separated brethren.

The editor deplored the reliance on a rigor of discussion and of learned and demonstrative argument against their opponents on the part of recent Catholic propa-

gandists, when what was wanted was patient, long-suffering love which has much more decisive force of persuasion. He cited the philosophic and doctoral austerity which prevailed in many quarters instead of the amiable St. Francis of Sales, the post-Reformation bishop of Geneva noted on all sides for his equanimity.

Count dalla Torre enlarged on this "*interior Confiteor*" due from Catholics for the egotism which rendered them satisfied with their dogmatic certainties, and which led them to hide behind the Church's *magisterium*, without realizing the pressure and the anxiety which they should have shared with those outside who envied them their assuredness, but who did not know how to enjoy the equivalent. He specified the egotism of all those who, tranquilly seated at the door of the House of God, saw the storm menacing their brethren from afar, and were not concerned about them. He admitted that the fault of Catholics consisted in not having received with apostolic enthusiasm the repeated recommendations of recent sovereign pontiffs that they explore these matters; and their looking upon the popes' advisements as mere ritual and academic repetitions, instead of as insistent yearnings after what truth and peace were demanding.

The Count concluded: "The announcement of the Council has been received by our separated brethren with impressive manifestations of adhesion and of moving hope. If some have hastened to oppose a bitter refusal, this manifestation of aversion should make one doubt that they are themselves on the true path, for there is another sentence of St. Francis of Sales which maintains that "a verity which is not charitable is a verity which is not true."

"What do they look for and expect in a priest? They do not expect us to be artists or scholars or administrators or businessmen or specialists. In the final analysis, they ask nothing from us that is foreign to our mission. Even the intellectuals do not expect us to dazzle them with our erudition or to be clever at juggling with theories. They ask us only to give them some solid food, because they want to avoid malnutrition if they can."

—The Abbe Michonnean

A Little Child Shall Lead Us . . . Tomorrow

VINCENT M. O'CONNOR

IT was at the close of the last century that the great and renowned Cardinal Gibbons of beloved memory wrote, "Give me the youth of today and I care not for the rest of the world because the youth of today is the rest of the world tomorrow."

It was a statement that betrayed in full an understanding of the child in relation to his world of tomorrow. It is a statement which proves even more thought-provoking for us who, because of our calling, have a great relationship in forming the ideals of today's youth, in view of the world and the decades yet to be unfolded.

We who give thought to Society and its betterment (and who should not?) are trying to build a better world in which to live. We look forward to a world free from war, poverty, famine, ignorance, and prejudice. Upon whom shall this world be built? To whom shall we look? To what will we give our greatest concern? Will the answer be solely found about the so-called tables of our times? Does not the future of a wholesome society rest upon wholesome leadership? To whom must we look for future leadership? In the United States today (and the writer is relegating the substantial considerations of this article to the United States picture) the country's future leaders are already being formed. These future leaders will come from what constitutes—at present—one third of the population of the United States or 56,000,000 children under 18 years of age. In this group rests the future, the hopes, and the fears of tomorrow. They will give to the world of tomorrow—as its leaders—as much as the world of today is giving to them. A great deal depends upon their physical health, their social, their intellectual, their religious, their emotional growth

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and environment. The welfare of every child, therefore, should be a country's greatest interest.

In reviewing the statistics on the child populace of the United States today, there are some astounding factors which bear weight in the treatment of a topic outlined in the title above. They are statistics that may or may not be encouraging, but the sound approach to every wholesome consideration rests on a basis of truth.

In the United States today, 2,000,000 children out of the number under the age of 18, already cited above, are living with neither parent; about 4,000,000 are living with only one parent. Thus approximately one out of every eight children is not living with both of his parents. Additional and astounding factors indicate that actually 97% of the children cared for outside of their homes are *not* orphans. This means that actually only 3% of the children in substitute home care *are* orphans. By virtue of example, one of the large child-care units in our diocese cannot count an orphan among its number. At the present writing there are over 170 children from the age of infancy on to late teenagehood, and not one of them can be categorized in any sense of the word as an "orphan."

In most instances, the children cared for outside their homes today—for the most part—fall into the category, consequently, of being either dependent or neglected. The dependent child—who constitutes a figure less in number than that of a neglected youngster—is one whose placement outside of his home has been necessitated by circumstances beyond parental control. A child deprived of its parents because of a physical or mental handicap exemplifies such a category. A dependent child is most accepting of his condition; i.e., being deprived of his home environment, because in most instances, he is aware of the reason why he is temporarily deprived of his parents. At least, he has the hope of looking forward to a return to his home or better understands why he cannot and, therefore, adjusts somewhat better in the substitute home in which he resides.

It is a neglected child who suffers the greatest loss and suffers the loss with a great deal of confusion. A neglected child is one who is deprived of his own home because of, in most cases, moral incompetency on the part of his parents. In most cases his home may be destroyed because of marital disharmony or the resulting family discord it produces.

The fact that divorce is a major cause of family disorganization (and therefore productive of the neglected child) is made manifest by the fact that one out of every three marriages in the United States today terminates in divorce.

A few years ago, the State of New Hampshire revealed the staggering report that one out of every seven

marriages terminated in divorce; the support of the children of such divorces totaled over $1,000,000 a year. In Massachusetts alone, one agency provided protective service for 516 children out of a total of 171 families. It was stated that better parental guidance and supervision could have overcome this situation . . . especially if the divorce rate were reduced.

The neglected child is, for the most part, an emotionally disturbed youngster. A child in a condition of neglect may develop anxieties and inferiorities, making it difficult for him to enter into easy social relationships. Having experienced a deprivation of security in his own home, he may demand excessive attention; he may be unable to bear disappointments without being sulky or having a tantrum; all in all, he is totally unprepared to meet the frustrations of later life.

The state of an orphan is a much happier one—though his number is few, as has been cited above. However, the orphan may always presuppose with every good intent that his parents loved him, and this without challenge, since only death may be looked upon as the responsible factor for his condition.

Yet it is the constant appraisal of his parents that the neglected child makes. He does not understand why he should have to suffer for others' misdeeds. He cannot understand why he should have to adjust to another father or mother when he already has found a love for the ones that begot his life. One little girl expressed her confusion to me one day when she asked, "Father, I have three 'Daddies' . . . which one should I love?"

The neglected child's life is renewed or revealed in so many instances. They may be varied, but substantially they prove one thing —that the child is not wanted.

There is the case history, for example, of Bobby (3 years old) who lived with his alcoholic parents in two tiny, cold, dirty, and drafty rooms. His one month old brother died of starvation . . . he was not as lucky as Bobby who found a new place in the world, but yet had to begin without the parents who gave him his physical beginning. Tiny, pathetic Sandra and Beverly are additional examples of the neglected child; Sandra, whose mother scratched her neck until it bled, and nine year old Beverly, whose father punched her in the face and sent her to school with swollen lips and bleeding mouth, will no longer have to face terror and abuse, but, nevertheless, they will no longer be able to relate to their parents. They are, without question, different from the rest of the children who have parents that have realized their ideals and their aims in life.

Is it any wonder then that one out of every ten of the more than 10,000 babies born every day in the United States will go "off the beam" mentally before his life's course has run out? One out of

every ten children in the United States today is eligible for psychiatric treatment. One out of every eight mental patients today is a teen-ager. Doctors agree that over half of these cases could have been prevented. It goes without saying then that the welfare of a child is secured primarily through the family. When the family fails or is unable to carry out its responsibilities, it is certain to have an effect on the world and the world of tomorrow.

The world is no better than its families. If Almighty God in His Infinite Wisdom had felt there was a better unit from which all society as a whole might draw its well being, its energy, and its forces for good, then certainly He would have constructed something different than that which He set up initially in the Garden of Paradise centuries ago. Careful scrutiny into the Book of Genesis and its initial pages indicate that it was the failure of the first family in meeting its responsibilities to its Creator that caused the terrible consequences to the human race. The failure of the family of Adam and Eve has brought dire consequences to the world at large and, therefore, his sons and daughters reduplicating, in their familial patterns, the history of the world's first family can expect no greater results than the world's first family in some of its offsprings.

Out of poor home conditions have come other deplorable evils which are categorized under the general heading of "juvenile delinquency." The juvenile delinquent of today is the child, who a few years before failed to secure a meeting of his needs in the family environment in which he initially began his earthly life.

Juvenile delinquency continued to increase during 1955 and 1956, according to the statistics currently available. The general trend in delinquency cases during the past fifteen years was upward during World War II. It reached a peak and went down slightly in the years after the war. In 1949 the downward trend was reversed and figures have continued upward each year since then. By 1954 the level of court-reported delinquents

> **"The lack of vocations in families of the middle and upper classes may be partly explained by the dissipations of modern life, the seductions, which especially in the larger cities, prematurely awaken the passions of youth; the schools in many places which scarcely conduce to the development of vocations. Nevertheless, it must be admitted that such a scarcity reveals a deplorable falling off of faith in the families themselves."**
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> —Pope Pius XI: *Ad Catholici Sacerdotii*

was 56% higher than in 1948 and exceeded the previous high noted during World War II, while the child population between the ages of 10 and 17 years rose only 13%.

Data gathered by the U.S. Children's Bureau indicate that some half million children were brought into juvenile courts during 1955. Police arrests of young people under 18 in 1955 increased 11.4%, according to Uniform Crime reports published by the Federal Bureau of Investigation (FBI). One and one-half million children were picked up by the police. This represents one out of every twelve between the ages of 10 and 17 years. Current figures indicate that the ratio of boy delinquents to girls is five to one. The majority of boys coming before the court appear for larceny or malicious mischief. Girls most often appear for ungovernable behavior, running away, or sexual misbehavior. The majority of cases before the courts in 1954 were between 15 and 17 years of age, and 35% were repeaters. It is said that more than five out of every ten adjudicated juvenile delinquents go on to commit one or more serious crimes for which they are convicted as adults.

Juveniles represent one out of every ten arrests, three out of every five arrests for auto theft, one of every two burglary arrests, and four of every nine larceny arrests. There has also been an increase in the seriousness of the offenses, with a larger number of young persons under 18 years of age committing offenses such as robberies and auto thefts as well as crimes of violence.

Juvenile delinquency appears in both urban and non-urban areas. It is a more acute phenomenon in large metropolitan communities. For the first six months of 1956, New York City police reported a 42% increase in "police" delinquency: Philadelphia reported a 20% increase.

An outstanding juvenile court judge in this country has stated that when he retires from the bench he is going to write a book and entitle it "I Hate Parents." Although a crime is committed in the United States every 14.9 seconds, nevertheless, the crime rate would be considerably reduced if many of the children of today could boast of a healthier home life.

Without question, the maladjustment of today's child—certainly to affect the world of tomorrow—is due to his family environment.

The condition of today's children certainly puts the adults of today's family on the spot. The maladjustment of many parents is an additional cause that has given rise to the maladjustment of their children. To demonstrate this point: In one agency alone 6,310 families comprising 20,000 persons needed counseling . . . four out of every five were self-supporting; nine out of ten were 30 to 49 years of age; and one out of ten was a veteran or in service.

The ruination of many youths

today rests on another factor that evolves about the family which relates to the working mother. Three-fourths of the mothers on this country who have children under 18 are working mothers. Most parents will work because they are desirous of the material gains of life. In any event, their interests in this regard creates rather a "house" instead of a "home."

The salvation of tomorrow's leaders rests then in the rebuilding or the assisting of the family. It must be aided and taught to judge its home not according to worldly standards but according to God's standards. The world judges one home from another by the kind of car in the garage or the type of rug on the living room floor, but God judges one home from another by noting whether the children say their morning and night prayers at home and not just in school or whether they say grace before and after meals, or whether there is some representation of Him in the home so that He may feel a part of the family unit.

A recent article under the caption of "Babies Grow Up" produced by the Archconfraternity of Christian mothers remarked, "It is interesting to discover what strange things some children under 6 years of age become familiar with. Some can patty-cake but cannot pray; others know more about Crosby than about Christ; more about Godfrey than about God. Some recognize "Nat King Cole" but not Christ the King. The songs on the "Hit Parade" are known better than the Our Father or the Hail Mary. Some tots can direct you to the closest movie, but not to the Catholic Church. Oddly enough, one child talked for 15 minutes about the Aldrich Family, but when asked about the Holy Family, his only question was, "What time does that come on?" Alarming facts of our times! Knowing about the world is all right, but when God, the Creator of the world, is forgotten, life is meaningless.

Because of the failure of the world's first family, all eyes of the universe have ever looked to a Nazarene home for salvation. It took one family to save another. Somehow it is in the course of righteous thinking to feel that the world's salvation today and its hopes for a better world for tomorrow still rest and depend on a Nazarene home. We can do nothing of a more wholesome value than to pledge ourselves unfailingly to the cause of the reconstruction of the family order. Tomorrow's leaders through the family environment that is theirs look in part to us to encourage them on to take a fitting place in tomorrow's world. A little child—grown to the maturity of manhood—once led us, the world to Salvation . . . Please God, all that was so much a part of Him will be in the make-up of those little ones today who will lead us tomorrow.

quid in casu?

WILLIAM F. ALLEN, J.C.D.

Parents present at Baptism for a child who was born out of wedlock. The husband makes it clear that he is not the father but for all purposes he wishes to be put down as the father on the baptismal record. May this be done?

No: this would be a lie and would be a false document. When the man legally adopts the child, then the adopted name may be placed on the record whilst the true name will be placed in brackets aside of and before it.

✶

Are we as conscious as we should be of the secondary ends of marriage? Young people today seem to accuse us of being too conscious of the act of procreating and not insistent or preoccupied enough with the fostering of love and affection and mutual perfection between the spouses?

This question epitomizes an old objection to our concept of the hierarchy of values in Christian marriage. Of recent date there has been a tendency in many countries to exalt the dignity and the personal values for the couple rather than the work for the human race to be done in marriage. Most recently the Lambeth Conference of Anglicans in England wrote "besides the duty of bearing children, husbands and wives owe an equal duty to each other, a duty of tender and completing love . . . neither one of these duties should master the other for then marriage is distorted and untrue."

With the above principles in mind, it would seem that Confucius and all the authors named in the query are exceptions to the prohibition. They are works which present no common danger to Faith or Morals today; some are merely expository of a religious system; most are of a historical nature.

We must hold that procreation and education of children on the one hand, and the mutual complementing of the partners on the other, are both ends of marriage but they are *not equal* in importance. The Holy Office in 1944 asserted that the ends of marriage are not to be considered equally principal and independent; and that the personal perfecting of the spouses is essentially subordinate to that of procreation. We maintain that one is nobler than the other and that the personal good of the partners will be achieved

only on the proviso that the partners intend that their marriage be primarily orientated to produce children; neither the primary or the secondary ends of marriage will be attained if the chief purpose of marriage—children—is frustrated. The perfecting of the spouses may be essential to marriage but *the child* is by far more important and *more essential.* Fatherhood and motherhood is a good far surpassing the personal perfection of either spouse.

★

May Gregorian Masses be said for the living?

No, the Sacred Congregation of Indulgences August 24, 1888 so replied.

★

May food taken by a diabetic under doctor's orders be considered as medicine and not as solid food and thus be taken at anytime before Holy Communion?

Sick people may take *medicine* at any time before Communion according to the norms of "Sacram Communionem." Is solid food prescribed by a doctor for a diabetic to be considered as solid nourishment or as medicine in this particular case? According to a well-founded opinion a substance that is regarded as medicine in the common estimation of the people is truly medicine and its classification as medicine must proceed from its very nature and not simply from the use that is expected of it accidentally in a particular case. Because solid food serves as medicine for the diabetic does not make it medicine in and by its very nature. It does not fulfill the wording of Sacram Communionem of 'veras ac *proprias* medicinas'.

★

Must the refusal of the marriage debt be explicit to constitute a mortal sin?

Commonly taught is the truth that there is an obligation in justice to render the debitum. Per se, neither has to use his right in this regard. Both parties may forego this privilege and right. Per accidens, there is an obligation in charity and sometimes in justice to seek the debitum when one party knows the other will be in danger of incontinence without it, or when the debitum must be given to engender mutual conjugal love. Jorio writes, "graviter peccat coniux negans debitum quoties est periculum incontinentiae vel gravis molestiae in altera parte. Item si negat alteri serio petenti. Secus autem si compars benevole remittat aut remisse petat." (III, n. 1193).

★

John wishes to enter a religious order. Upon investigation it is found that his parents were never married in the Church. Both claimed ignorance of any such obligation; they had been poorly instructed in religion in their childhood. Could John be con-

sidered legitimate since he was born of a "putative" marriage? If so, then there would be no need of a special dispensation from the impediment.

Was John born of a putative marriage? No: the Commission for the Interpretation of the Code on January 26, 1949 declared that a "putative" marriage must have been performed *coram ecclesia.* The ignorance of the invalidity on the part of one of the spouses is essential too; but the observance of the form of marriage by those held thereto is the basis for the putative marriage. John therefore must seek a dispensation.

★

Upon returning from a sick call in the middle of the night, my chauffer, a member of the patient's family asked me, "Did she fix up her marriage, Father?" Since the answer could be taken as part of the confession of the sick person, I gave an evasive answer. But in reality the marriage had not been touched on at all in my dealings with the dying woman. I was in a quandary: Should I return and inquire about that part of her life? If so, would I not violate the seal of the confessional since the inquirer, who lived in the same house, could deduce that it had been matter of the confession before, or could deduce that it was matter the second time?

The sacramental seal demands that we reveal nothing directly or indirectly of the sins accused, of the circumstances attached thereto or anything that might betray the culpability of the penitent. Furthermore, we are forbidden to use any knowledge coming from a confession which might offend the penitent or discredit the sacrament in the eyes of the faithful.

In casu, the priest foresees that a return trip for a renewal of the confession might open the way for a violation of the seal. What to do? The priest should manage under some pretext to visit the sick person again as soon as possible—a social call. If it is possible to get the person to confess again without exciting suspicion, then it should be done. Otherwise, by an exhortation the sick person should be worked into proper dispositions for sorrow and purpose of amendment and then, for absolution without the form of confession.

★

If a convent has only two religious may the Blessed Sacrament be reserved there?

If the convent chapel was formally erected as such by the ordinary, it falls into the category of semi-public chapels and accordingly in virtue of Can. 1265 may have the Blessed Sacrament reserved in it with the permission of the ordinary. This privilege is not made contingent upon any determined number of religious living in the convent.

★

If a religious house lends over $5,000 to another house of the

same province of the same Congregation, must authorization from the Holy See be sought as is necessary for all alienations?

On the face of things, the answer would seem to be in the affirmative. However, jurisprudence in the last 20 years has introduced a more benign interpretation. The Rev. Père Larraona in 1932 maintained that the solemnities were not required (Commentarium pro Religiosis 1932, p. 187) and since that time most authors have accepted his opinion. Vromant, always a little on the strict side, follows along with the solution more or less with reservations which do not affect the essence of the opinion.

★

May a sick person hear Mass via TV and fulfill the Sunday precept? If the person has no possibility of fulfilling the precept in any other way, must he avail himself of Mass on TV?

Up to the present, it is not permitted to satisfy the Sunday obligation of Mass via TV. If a sick person cannot physically be present at Mass, then he is excused from it. He would not even be held to hear it via TV unless per accidens. That is, if the person could not keep holy the Lord's Day in any other manner, he might be held to do so by Mass on TV. It might be possible that the sick person be so fatigued that prayers, reading, acts of charity, etc. would be beyond his capacity of endurance; then Mass on TV would be a means of fulfilling the divine precept.

I was surprised recently to read that it is only "proxima fidei" that the words of consecration bring about the miracle of transubstantiation. It is of faith that Our Lord's presence is there on the altar after the consecration; why then should it not be of faith that the words of consecration make the presence a reality?

It is said by eminent theologians that no council of the Church has ever declared the above statement de fide. The reason alleged is that the Orientals do not believe that the words of consecration obtain their full import until the second oblation, the Epiclese. Besides, some early writers called into doubt that Christ used the words, believing that Christ simply declared the fact of transubstantiation. The Councils did not wish to make these Catholics formal heretics. We can safely say that, by the ordinary magisterium of the Church, the forms as used by the Church today in the act of consecration at the Mass are of doctrina catholica. Since the Council of Florence avoided a formal definition of it, theologians are content to place it in the category of proxima fidei. I think that Garrigou-Lagrange adds "imo de fide." One senses the hesitation and it is of historical origin.

★

It always seems strange to me that the Church presumes non-Catholic baptisms as valid unless proof to the contrary is adduced. How can this be since we know the

intention of their ministers is not that required by the Church?

What is required by the Catholic Church in the minister of baptism as to intention? Nothing expressed, determined is asked but a *general intention* of doing what Christ instituted or what Christians do. It is not what the Catholic Church or the Roman Church does that we ask of the minister. You can see how easily the minister could meet the condition. What minister does not pretend to do what Christ intended?

★

I had completed the instructions of a convert and in my haste I proceeded to the profession of faith and abjuration without any witnesses. I absolved from the censure of heresy. Our diocesan faculties give me the power to do so but "dummodo delictum in foro externo ad te tamquam ad Nostrum Delegatum quovis modo deductum fuerit, praevia abjuratione, juridice peracta, videlicet coram te et etiam duobus testibus." Was my absolution valid? What about the particle "dummodo?"

Your absolution was valid. The faculties were granted to you by the ordinary "*dummodo*" i.e., as soon as, as long as the crime is brought to you in the foro externo. The absolution in foro externo is valid in the foro interno but not vice versa. Your faculties gave you both. Your faculties were contingent on the crime having been brought to you in the external forum. The particle "*dummodo*" which is always for validity had nothing to do with the *manner* in which the absolution was to be given, namely before two witnesses. Your absolution was valid but you will never be able to prove juridically that you did absolve since you did not have two witnesses to the fact; but, on the other hand, you may never be called upon to do so. If such a contingency should arise, your penitent will be constrained to act as if he were never absolved and will be obliged to seek absolution in the correct manner. This might happen if someone would challenge his spiritual status. Practically speaking, let things alone unless the oversight can be easily remedied without scandal or admiration.

★

May Benediction with the ciborium be given immediately after Mass each day and this without special permission from the ordinary?

Yes, this form of Benediction may be given for any just and reasonable cause in any church or oratory where the Blessed Sacrament is reserved and requires no special authorization. The celebrant takes off his maniple and uses the humeral veil. He may never give this Benediction in black vestments.

Readers are requested to propose questions or cases for solution concerning theology, canon law, liturgy and any other department of sacred science that may be of interest to the clergy.

pastoral Reflections

THE CHARITABLE PRIEST

PEOPLE will tolerate a priest who is a poor speaker. They will pity his poor business administration. They may even be willing to condone serious weaknesses in him. But if he lacks charity, then he has lost his hold over them.

Charity covers a multitude of sins. It really does. It makes up for sin. It also hides sin, so that in the bright light of charity one's faults fail to stand out. Regardless of what our other failings and faults are, if we are kind we somehow make up for the other defects.

A priest who is kind to his fellow priests will be held in benediction. A priest who is kind to the sick will be loved. A priest who is thoughtful of the poor will be rich in the sight of God.

Converts are made through kindness. Defections are prevented by kindness.

It is true, there are some people who are just looking for an excuse to quit the Church, or what is often the case, to quit contributing to the Church. If one occasion does not arise, they will wait for another. All the priest has to do is to say a harsh word and they will have their pretext for quitting the Church. And when such people do quit, the priest often consoles himself by thinking that you cannot possibly please them, and that they were just looking for an excuse.

That may well be—but how happy the priest must be who is so consistently kind and charitable that even these touchy characters can find no excuse for attacking the Church.

Whatever our accomplishments in the priesthood may be, if we do them at the cost of unkindness—then they profit us nothing. St. Paul is authority for that. But if we succeed in being really charitable to high and low, to each and all, then we have accomplished what is genuine and real.

If we priests have any ambition, let it be to excel in charity. Never are we more Christ-like than when we are charitable. Never do we do better work than when our motive is charity—love for God and our fellow man.

★

A MAN OF SELF-DENIAL

FATHER has built a handsome rectory. It lacks nothing from the most efficient automatic heat to air conditioning. It is tastefully decorated. He sets a gracious table. There are television, and stereophonic recordings, and, well, name it, and it is there. Out in the multi-car garage is his car—not an economy model, but a heavier car with all the features. Father dresses well, eats well, drinks well, and has his regular days for golf. His vacations are spent in the more attractive regions. His life is suave, gracious, well-rounded. Is he a man of self-denial?

Seemingly he is not, yet in many ways he is. His is a hard life at its

SINCERE THANKS

The Editors wish to express their heartfelt appreciation to the many readers who made gift subscriptions to PASTORAL LIFE for the newly ordained and missionary priests.

easiest. He is at the beck and call of his parishioners any time of the day or night. He must dress in a certain way, in somber black. He stays away from many places of amusement that would not be suitable for a cleric. His celibacy is no small sacrifice. Some have spoken of it as a lifelong martyrdom. He is careful of his friendships. He lives a life apart from the simple gratifications and pleasures of home life. When he steps out of the rectory he immediately becomes an object of scrutiny by the pious and hostile alike. He has to be pleasant to all, charitable to all, despite his feelings.

Added to his parish work may be diocesan assignments, which carry with them responsibilities, while consuming more of his budgeted time.

At Mass he humbly follows the minute prescriptions of the liturgy, which puts him under no small restraint. In the confessional he spends several hours a week—sometimes during excellent television programs and sports events—at reputedly the most difficult and trying work in the world. He recites the Divine Office daily, at no small effort, because of his limited time, and his difficulty to get down to spiritual things in the midst of engrossing activity.

He dislikes talking money, yet feels he must do so in order to get adequate parish support.

No matter how you look at it, and despite his seeming comfort, he is a man of mortification, a man of self-imposed restraint, a man of self-denial. Every priest in good standing is necessarily that.

We might desire that his life appear more mortified, and no doubt his ministry would be more effective if he would forego some of his obvious comforts. Despite these superfluities, any thinking person can see his solid and consistent sacrifices. Would that some of his lay critics be as much a man of self denial as he is. Would, too, that he voluntarily practice some of the poverty that his parishioners must necessarily practice.

★

THE MEDIOCRE PRIEST

AN older priest might conceivably make this sort of reflection: My thinning hair streaked with gray reminds me that my youth is gone or fleeting. As I honestly take stock, I must admit that I am neither famous nor holy. It is time that I start out in earnest to waste no more time.

My life is more than half over. I am not an outstanding preacher. I am not a great builder. People do not flock in droves to my confessional. People do not come specially to watch my unusual devotion at Mass. At best I am quite ordinary, even mediocre.

True, I have instructed various converts. I have performed bap-

tisms and have assisted at marriages. I have taught catechism to the children and have given Sunday sermons in church. But in nothing am I outstanding or even really good. In fact I know of prospective converts who gave up wanting to be Catholics during my course of instructions. Marriages that I have blessed have ended in divorce. Persons I have baptized have lapsed from the faith. There is no phenomenal increase in Eucharistic life in the parishes where I have been stationed. Seldom if ever does anyone come to me for advice upon the recommendation of a pleased client. Actually, what have I accomplished as a priest? I am ashamed of how little I have done to date. But my present mediocrity does not prevent future improvement.

Of course I know that I have done good by my saying Mass, by administering the sacraments. Christ has used me as His instrument for bringing grace to souls. But what have I done on my own? It is high time that I intensify my pastoral zeal in all its phases.

Why should I not become a really good confessor? Or an effective preacher? Or a deeply holy priest personally? I may not have the native talent to become outstandingly great in human achievement, but by corresponding with the grace of God I can be nevertheless an excellent and an effective priest. My time is running short. It is high time that I do something about my life—lest I die as mediocre as up to now I know I have been.

Rev. T. C. Siekmann

"... We are sometimes inclined to forget that much good and salutary advice, particularly in matters social, economic, and administrative ... can also come from those who sit in the pews."

—Most Rev. William Smith

PICTURE OF A PASTOR

"To live long in politics you must possess the hide of a rhinoceros, the memory of an elephant, the persistence of a beaver, the native friendliness of a mongrel pup. You need the heart of a lion and the stomach of an ostrich. And it helps to have the humor and ubiquity of the crow. But all of these combined are not enough unless when it comes to matters of principle you also have the ornery stubbornness of the army mule."—These words of former Governor Bradford of Massachusetts might be applied with all fittingness to the modern pastor. But we must add other qualifications: he must also possess the sanctity of an angel, the patience of Job and the business ability of a corporation manager.

Way

BOOK-REVIEW Selections

SOCIAL PRINCIPLES AND ECONOMIC LIFE, by John F. Cronin, S.S. Bruce. 436 pp. $6.50

Once more is Father Cronin worthy of the highest praise for bringing forth this new book on the Catholic social order. In 1950 he gave both clergy and laity an excellent guide in **Catholic Social Principles.** Now he presents a book which will throw the light of Catholic social principles on the problems of the current working day world.

Every chapter is introduced by quotations from the social encyclicals and other authoritative documents. This serves to make the reader acquainted with primary sources. Then follows an explanation of the principles involved. If the topic is controversial, the more important various points of view are presented. Wherever possible, application of principles is made to current problems of the American economy.

In Part One, Father Cronin discusses the different aspects of the Christian Social Order. The right of the Church to speak with authority in the socio-economic field is clearly stated. The moral law cannot be divorced from economic life. The nature and dignity of man, his rights and obligations, and his role in Society give the key to the true purpose of economic life.

After an explanation of the social virtues, the dangers inherent in the false philosophies of individualism, socialism, and communism are exposed. The explanation of communist tactics is really a rebuke to Christians who are so lethargic in matters of the social order. "It can be countered only by strength, leadership, intelligence, and sacrifice."

In Part Two the profit system is analyzed and the rights and duties of capital set forth. The chapter on capital-labor relationships clarifies many issues which seem to be clouded in the mind of the ordinary American. There is plenty of food for serious thought in the treatise on the living wage and the implementation of the family-allowance system. The moral issues touching wages and inflation have a direct bearing on current collective bargaining.

Part Three gives the reader an insight into international political and economic ilfe. Catholics are reminded that the Church must take its message to all nations. The world is a community and all men are united under the fatherhood of God. To the international scene must be brought the same principles of justice and charity which should prevail within each national economy.

The chapter on racial discrimination and racial justice is most important not only because of tense situations in America but indeed throughout the world. It offers a challenge which must be met if the influence of the nation is to be accepted sincerely by the critical millions of colored people to whom we have given material aid for their economies. The problems of rural life are followed by a summary which seeks to integrate Catholic social principles and social action.

At the end of each chapter are excellent recommended readings. In the appendix are annotated reading lists which will serve in the building up of a reference library for both priest and layman. Besides the general index there is an index of authoritative statements.

No longer will there be an excuse by any priest that only specialists should treat the questions of the social order. This book has plenty of matter for a series of short sermons on topics which the faithful will deeply appreciate. It will serve as a source book for discussion clubs. In fact, a host of teachers in colleges and unversities will adopt it as a textbook sorely needed to convey Catholic social doctrine into the arena of modern economic life.

Social Principles and Economic Life reflects the concise and straightforward style of all of Father Cronin's writings. There is depth of thought but always clarity of expression. This book should urge every priest and religious to a fuller realization that the social apostolate is the apostolate of the Church today. Intelligent, zealous, and brave souls will enlist in this crusade for social justice. As their numbers multiply, there is sound hope for a better world.

Richard M. McKeon, S.J.

METAPHYSICS AND IDEOLOGY, by William Oliver Martin. Marquette U. 104 pp. $2.50

The author contends that the distinction between metaphysics, the science of ultimate realities, and ideology, a sort of sophistic symbolism designed for convenient living, is lost sight of among many modern thinkers. He presents his thesis in a well-formulated analysis of the criteria of metaphysics, which is applied historically and then serves to emphasize the gap between metaphysics and ideology. Metaphysics must be autonomous and historically continuous; it must have a systematic structure which is open and dynamic; it must be adequate.

In general the book presents an apt and rather penetrating analysis of the background of our contemporary chaos in things intellectual. While the professional philosopher will challenge several points, it is difficult to see how one coud object basically to the four criteria or to the pattern and over-all analysis of the book.

The book is not easy reading; yet it is not too technical. Anyone who has some acquaintance with philosophy will find it most worthwhile. The unfortunate thing is that it will not be read—at least not enough to make any impression—by those who are the enemies of truth and of human nature.

Joseph F. Collins, S.J.

GOD'S WORD AND WORK, by Mother Kathryn Sullivan, R.S.C.J. The Liturgical Press. 164 pp. $3.00

Mother Kathryn Sullivan has done a distinct service to all who wish to know more about the Bible, particularly the Old Testament. Catholics who read and study the Scriptures are more inclined to the New Testament and shy away from the Old Testament. There are several reasons for this, none of which has a place in this review. It is sufficient to write that Mother Kathryn Sullivan has, by her series of articles which appeared in the magazine, **Worship**, and which now comprise this book, enabled the average Catholic reader of the Bible to have a greater appreciation for and a clearer understanding of the Old Testament historical books.

In sixteen chapters, these books of the Old Testament are treated, not in

detail, it is true, as this would be impractical for a magazine article, but sufficiently so as to encourage the reader to want to learn more about them.

Mother Kathryn offers brief commentaries on the more important passages of the books, demonstrates, at times, the place held by the Old Testament in the Liturgy of the Church, and presents some practical reading plans for the different books. Her articles are made more interesting by quotations from the Fathers and ascetical writers.

Some famous Biblical paintings are reproduced in the book.

An Index adds value to the work. **God's Word and Work** will inspire the reader with a greater love for the Old Testament and a desire for further study of the sacred books.

Joseph F. X. Cevetello

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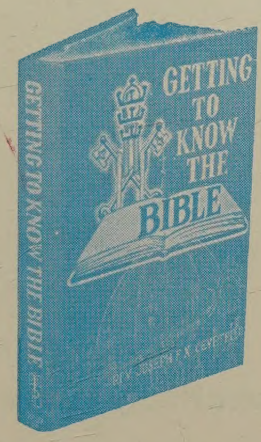
Getting to Know THE BIBLE

By Rev. Joseph F. Cevetello



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The book is divided into three sections. The *first* considers the Bible in general, treating briefly of its general construction, its inspiration, the number of its books, etc. The *second* and *third* sections consider the Old and New Testaments respectively. The appendixes and maps contain material which might prove useful to the general reader of the Bible, as well as to the instructor in Religion, or to the priest in his capacity as preacher or teacher.

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